1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

233 also on that of the Tungus. I remember one Yakut herd not far from
191 Bulun, on the lower course of the Lena River, which surprised me by the great size of the reindeer. The Yakut have achieved this, first of all, by careful selection. The Yakut reindeer-herd undergoes constant change in its make-up. A wealthy Yakut reindeer-breeder is continually trading or selling his poor or stunted breeders, and buys, wherever he can, large, strong bucks and does, being ready to pay good prices, and thus all the time improving the race. Besides, the Yakut reindeer-breeders make a specialty of selling their trained reindeer for post-stations. The marks of the owners of the reindeer, in the shapes of initials, are branded by the Yakut with red-hot iron seals on the hind-quarters of the reindeer. Quite frequently Yakut reindeer are found marked with several brands, which shows that they have passed through several hands.

233 A Koryak herd undergoes but little change in its make-up, except what
422 is occasioned by natural increase by birth, or by decrease from disease and from slaughter for food. The herd is closely connected with the family cult. The reindeer is the bearer of luck, and the protector of the family. Although the head of the family has control of the herd, it is still considered as the common property of the whole family.[1]

Moreover, each individual member of the family has under his or her own mark a certain number of reindeer which are considered as his or her personal property. Every new-born member of the family, independent of sex, receives, as a gift from the first fawns born after his or her birth, one or more female fawns. In time, under favorable circumstances, these become an entire herd, which are branded with a special mark, distinguishing them from other groups of reindeer in the herd. The Koryak mark of ownership is made on the ear of the reindeer. The operation is performed on the new-born fawn by biting off, or cutting off with a knife, a piece of the ear. The marks of ownership do not differ much. They are in the shape of a straight or curved line, an acute angle, or of two or three incisions in zigzag form. The Koryak readily distinguish their marks, even though they strongly resemble one another.

432 Although of late years wealthy Koryak herd-owners, for the sake of the
333 improvement of their herd, are buying trained reindeer or good breeders
777 from the Tungus, nevertheless they consider it a sin to sell any live reindeer. Reindeer that are sold carry with them the luck of the herd: therefore, when selling their reindeer for slaughter, the Koryak do not part with them alive, but kill them themselves. Under such circumstances, the slaughter of a reindeer that is sold is considered as a sacrifice to the Supreme Deity, and can bring no bad consequences.

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[1] See Chap. XII.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

292
171

front and behind the rounded ends of the coat dangle like an apron and a tail. The flap behind is longer than the one in front. Among most Eskimo, only the men wear short coats cut evenly all round. But Nelson states that "from the Yukon mouth northward to Point Barrow, the frocks of the men are cut a trifle longer behind than in front."[1] This calls to mind the tail of the coat of the tribes of northeastern Siberia. In describing the dress of the Iglulimiut, Parry[2] says that "the men have also a tail in the hind part of their jacket," but smaller than with women. According to Boas,[3] coats with short tails behind are also worn by the Cumberland Sound Eskimo. The reindeer-skin coat of men of the Hudson Bay Eskimo has a tail behind.[4] It is quite possible that this cut of the back of the coat of the tribes mentioned has a common origin. So far as is known to me, however, the Chukchee have no tails on their coats, and the illustrations given by Bogoras show no such tails.

Excepting the funeral coats, the Koryak nowadays cut all their coats evenly all round, even those used in dancing and those worn by shamans.

301
777

Ornaments, Hair-Dressing, and Tattooing. — I shall speak later on of the ornamentation of dress.[5] Here I shall only say a few words on personal adornment. In Part I (pp. 45, 46) I have already spoken of charm bracelets, necklaces, pendants for the hair, and the tattooing of the face and other parts of the body, all of which play the part of "protectors." These charmed objects differ nearly always from ordinary ornaments, which have no connection with magic in their lack of beauty or symmetry. Thus straps made of skin and hair serve as amulets, which are worn on the arms, feet, and neck. The brass and beaded bracelets and earrings[6] are much better executed than the corresponding charms. Hair-ornaments worn by women (Fig. 129) may be readily distinguished by their beauty, from the beads, straps, or tufts of reindeer, hare, or wolf hair, which are braided in with the hair of the head as charms against headache. Nearly all Koryak women wear the head-dress shown in Fig. 129 (see also Plate XXXVI), which consists of a beaded string with two large metal buttons at the ends, and a leather strap with pendants behind. Sometimes the back part of the string consists of a metal chain without leather foundation.

Fig. 129. Woman's Hair-Ornament.

[1] Nelson, p. 34.
[2] Parry, II, p. 495.
[3] Boas, Baffin-Land Eskimo, p. 30.
[4] Turner, Fig. 51, p. 211.
[5] See Chapter XI.
[6] See Chapter X.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

X. — MANUFACTURES.

324 172 **Work in Stone.** — To judge from the stone implements preserved, it would seem that the Koryak, prior to their acquaintance with metals, had not fully acquired the art of making polished stone implements. At the present time, — which is still a period of transition from the use of stone to that of metal, — the stone tools still in use among them are mainly made by chipping.

324 With the exception of the stone tables and hammers, which are used without any artificial finish, just as they are found in the beds and on the banks of rivers, all the stone implements[1] mentioned before (see Figs. 135–137) are fashioned by means of chipping. Stone hatchets, spear-heads, harpoon-points, and scrapers for dressing skin, which are still in use, are roughly chipped out with small bone hammers (Fig. 134). The stone to be chipped is held in the left hand, the hammer in the right, and with its broad end the blows are delivered from above downwards on the edges of the stone. The thumb of the left hand is protected against accidental blows of the bone hammer by a bone thimble, and the forefinger by a ring[2] (Fig. 134, *b*, *c*).

412]

Fig. 134. *a* (1/11), Bone Flaker; *b*, *c* (1/15). Finger-Protectors. ⅓ nat. size.

In the numerous irregular scratches on the broad end of the hammer may be discerned the traces from blows on the uneven stone edges. Bone rings are at present also used for protecting the fingers in carving wood with iron knives.

177] 172] Formerly stone arrow-heads were also made with the bone flaker here described. Fig. 135 shows three flint arrow-points. Such points have now gone out of use. Those in my collection were either obtained from people who preserved them as amulets or as keepsakes, or they were found by me in excavating ancient underground dwellings.

[1] See p. 569.

[2] It is interesting to compare with the small bone hammer of the Koryak a similar flaker for making arrow-points, of the Eskimo of Baffin Land, and their method of protecting the left hand against blows when chipping (see Boas, Baffin-Land Eskimo, Fig. 83, p. 63).